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THE INDIA CULTURES QUARTERLY

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NOTICE

Foreign (outside India) readers are invited to become permanent subscribers to THE INDIA CULTURES QUARTERLY, which aims to record factual information of use to students interested in the cultures of India. Please note the low annual fee which has been adjusted to the cost price of printing and mailing, on a non-profit basis.

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Readers in India are advised that the subscription fee is Rs 2 for salaries of Rs 200 or less, and Rs 4 for salaries of Rs 201 or more. Due to the dissolution of the previous arrangements for this twenty-year old magazine and to the temporary suspension of publication, we were not able to gauge accurately when your subscription is due. Accordingly we shall assume that all old subscriptions are due in the middle of the present publishing year. If you know the date in your case, please advise us. Note that henceforth Dr R. D. Immanuel will be in charge of editorial matters (as in the past), and Dr H. H. Presler will be responsible for the Mid-India feature and assisting with the business details.

THE PHILOSOPHY AND PRACTICE OF TANTRA

By Dr R. D. Immanuel

The word *Tantra* in ordinary parlance means cunning. However originally it did not have this bad connotation. Scholars are not sure of its derivation. Some say that it is derived from the root 'Tan' meaning to spread, while others think it is derived from a word meaning to know. In the past Tantric literature has not been studied by many scholars because they thought some parts of *Tantra* dealt with black magic and other parts were full of obscenities. Recently, however certain Orientalists like Winternitz have brought to light certain facts concerning *Tantra* philosophy and practice, that tend to modify to a certain extent the prevailing prejudice. Their conclusion is 'The Tantric literature essentially represents a very important part of Indian spiritual lore so far as its practical aspect is concerned. A failure to appreciate its real significance renders our understanding of the ancient spiritual knowledge shallow and superficial'[1].

First of all the word *Tantra* in its singular number, is likely to mislead us regarding its integrity or rather the lack of it, for there is no uniform doctrine of *Tantra*. They are very varied in their theme and expression. Moreover Tantra cult seems to adapt itself to its environments, much like the chamelion that changes its colours. Thus we have *Buddhistic Tantras*, *Saivaite Tantras*, *Vaishnavaite Tantras*. The *Tantra* followers claim it (i.e. the *Tantra*) to be as authoritative as the Vedas and they call it *Āgama*. The traditional tantric writings (called *Nigama*) are not quite so authoritative, though they are held in great esteem. It seems as if the evolution of the Tantra is a natural process of the old Vedic religion and not its aberration. When the simple spontaneous prayers of the *Mantra* period developed into the ritualistic rites of Brahmanas, sacrifice became efficacious by its own force. That is, it became magical, independent of gods. The upanishads were a revolt from the ritualism of the Brahmanas. On the other hand the *Tantras* developed along the lines of the Brahmanas into an esoteric ritual of a rather complicated nature which enabled a pursuer to accomplish his desires, easily, effectively, and by himself. However from the philosophic and religious point of view *Tantra* is connected with Samkhya, Yoga, and Shaivaite systems. Thus Yogic practices are taken and adapted in *Tantra*. The evolution theory of Samkhya wherein *Prakriti* or matter evolves into twenty four evolutes and also the concept that the universe is constituted of three strands, viz., *Sattva*, *Rajas* and *Tamas* are more or less accepted. But the predominant ideas are the concepts of Shaivaite religion. Shiva is God and Sakti is his consort. But both are inseparable from each other. Shiva might represent spirit and Sakti matter. But the one is not found except in conjunction with the other. That is the universe is the

[1] Haridas Bhattacharya (Editor), *Cultural Heritage of India*, Vol. 4, p. 211.

expression of Shiva or spirit and Sakti is matter. Just as Shiva is to be worshipped, so also Sakti must be worshipped.

The Philosophical Basic of Tantra

Pantheism is the rock bottom on which Tantra philosophy is laid. Shiva is the all including reality or as they put it Sakti which is matter is inseparably connected with or in other words only a manifestation of the force of Shiva. Thus the dualism of the Samkhya system which is so repugnant to the Hindu mind is over come.

Now, the *summum bonum* of every individual is to realize his best. The best is of course Shiva the supreme reality. So, the equation 'I am that' or 'I am Shiva' must be made. But the individual as we know him is not able to make it. This is because the individual, the 'I' or the 'jiva' is tainted by impurity (mala) and it is bound by the rope (pāsa). The claim of Tantra is, when one realizes that all is Shiva, he would automatically realize that he is also Shiva. Swami Pratyagatmananda draws from the above mentioned premises, six corrollaries. (*Cultural Heritage of India*, Vol. 4, pp. 211 ff.) They might be summed up as follows:

(*a*) There is enough evil in the universe of our acceptance. This evil must be transformed or sublimated.

(*b*) The individual must workout his own salvation by making use of this evil. Just as the poison that kills life is made use of by expert physicians, to save life, so the follower of Tantra must use the so called evil for saving himself.

(*c*) The environment must be appreciated. The body is not alien to the spirit. It is the manifestation of the Divine Consort.

(*d*) Since the body is the manifestation of the energy or Sakti, there must reside in it a latent force or power. This power must be released. If everything is divine force, or shiva sakti, nothing can be a mere trifle.

(*e*) The seeker must be carried upto what is called the 'mystery bridge'. That is, his energy must be co-ordinated and integrated with the current of the universe, or divine descent.

(*f*) Sixthly the ascent must be reversed in the order of divine descent. That is the soul that has gone far away from the centre must have a longer distance to overcome to reach the centre.

All men are not equally distant from God. Some are quite near to Him, while others are far far away. So, Tantra divides men into three classes according to their distance from God. The best type is called *diviya*. The man of *diviya* disposition is almost divine. He is quiet, sagacious, contented, obedient to his teacher, fearless and true. The second type of man is called *vira*. He is brave and inspires fear in other men. He is physically strong and his motive is always pure. He is humble and is always ready to do good. The third type of man is

called 'pasu'. He is more like an animal, a slave to greed, lust, anger, pride, ignorance and envy. This classification is just the one of samkhya; only instead of using Satva, Rajas, and Tamas, the Tantrist uses Diviya, Vira and Pasu.

The Practice of Tantra

(*a*) *Teacher and Student*

Tantra is an esoteric cult, so it puts a great deal of emphasis on the necessity of a teacher. Detailed qualifications of teachers are laid down and the student should select only that teacher who fulfils all these qualifications. Similarly, there are requisites for students too and teachers should scrupulously adhere to the rules laid down in the selection of their students. Thus the student must be of good parentage, and he must be a seeker of the four-fold ethical values (Dharma or moral, Artha or economic, Kama or esthetic and Moksha or heavenly bliss). The student must be intelligent and well read before he seeks to become a disciple. He should not associate himself with an agnostic or an atheist. Implicit obedience to the teacher is required. Nor is this all. He must believe that his teacher is immortal. That is to the Tantra student his teacher is the channel of God—nay he is the primordial sakti herself. The teacher's duty is to inculcate the Tantra doctrine to the student and when the proper time comes to initiate him.

(*b*) *Initiation*

There are several kinds of initiation and it is the teacher who should decide as to what type of initiation a particular student gets. The ordinary method is called Kiriya Diksha. This is a complicated process and involves many rituals. But the most important part is the revealing of the secret mantra. The quickest type is called Vidha Diksha. A person who is thus initiated realizes at once, that he, his teacher, his mantra, and Shiva all are one. The claim of the Tantra is that at the time of initiation, a secret knowledge is communicated which knowledge destroys all that leads to a fall. But what the teacher does is, that he gives an explanation of the mystical syllable 'Om' and shows him how to use it. Another mystical mantra is 'No ma si vā ya'. These two mantras either each by itself, or both joined together might be heard used by people before they bathe, take food, go to bed, or start any work of importance. The Tamil Bhakti poets have written several stanzas containing these syllables and these stanzas are also used.

(*c*) *Modes of Worship*

The *Tantra* scriptures allow different modes of worship. Since Shiva is everything and everything is Shiva, a Tantric worshipper can select anything or any god whom he likes. This is called '*Ishta Devata.*' Moreover a man may worship his god in any way he likes. Thus if a man feels like the mass of people that he is not able to conceive his '*Ishta Devata*' without the help of images or pictures he must use them. On the other hand if he feels like many philosophers

that God is without body, for him to use images in worship, will become a meaningless idolatry. The ritualist can offer oblations to fire and use other rituals to get a satisfying worship experience. But all these things are before 'Diksha' or initiation. For, after initiation, he sees God everywhere and in himself too. This point will help us to understand, why some people who are revered as saints, went and prostrated themselves and worshipped with emotion, persons who were shunned by the society.

(*d*) *Panca Makaras*

The greatest invectives that have been hurled against Tantra religion are with reference to the use of *Panca Makaras* in their worship. The word *Makara* means the letter M and the word *Panca* means five. They refer to five words which begin with the letter 'M' in Sanskrit and most of the Indian languages like Madhu (wine), Mamsa (flesh), Machcham (fish) etc., and they include sexual union. The Tantra claims that one should offer to his deity, the principle behind these, rather than the things themselves. So, the man who looks upon wine as a stimulant to his body and partakes of it is a wine bibber. But the man who looks on wine as the veritable *Sakti* (power) of Shiva and partakes of it religiously is not a wine bibber but a worshipper of Shiva. He first takes a cup of wine and goes through some prescribed form of ritual and then says 'I worship this cup of wine. It is full of the nectar of the moon, shining in the forehead of Shiva. All gods and goddesses adore it. It is the means of bliss. It lifts the ātman.' A man who is allowed ten cups has to meditate on his teacher and his knowledge. But the one who is allowed more than ten cups has to say when he is taking the eleventh cup 'I am not the drinker. I am not the enjoyer. I do not suffer. I am cit. I am ātman. I am he.'

It is very difficult to evaluate objectively the Tantra cult. Because it is esoteric, only an outsider's observation is possible. Such observations are never reliable. However, it must be stated that the aim of the Tantra seems to be the control of the senses rather than abandoning of persons themselves to sensuous pleasures. In fact some Tantra followers claim that by this method they have acquired such perfect control over the senses that no temptation can assail them any more. Some tantricists follow an entirely different method, to control their passions that is by doing voluntarily things that are agonisingly painful or obnoxiously distasteful just because they are such. Underlying both these methods is the assumption that everything is the manifestation of Shiva sakti.

THE MID-INDIA REGION

By Dr Henry H. Presler

Note: This regular feature in The India Cultures Quarterly is contributed by the director of the Department of Organized Research of Leonard Theological College, Jabalpur, M.P., India, who assumes that a regional approach to the study of Indian cultures is an induction from the diverse data.

Many, perhaps most, of India's ideas, customs and relationships have not been put into written form. They are none the less real, existing in the expectations and behaviour of live people. One instrument for detecting and defining them is the oral myth, with which this series of articles is concerned.

We are confining our attention to oral myths pertaining to Competition (rivalry, trials of strength, struggles over a common value, conflict and the like). Such are given a three-fold classification:

1. Actualizations (competition between humans on earth).
2. Symbolizations (duplication of the human competitive pattern in an other-than-human realm. The supra-mundane sphere becomes a continuation of the mundane. The names of the non-human actors are different; but the drama played by them above, had its original form in some struggle between men below. The heavenly plot is a replica of the earthly, and may contain both human and extra-human actors).
3. Projections (that foist upon heavenly actors the essence of the competitive pattern on earth, and embellish the pattern with supernatural characteristics and powers).

In previous instalments we set forth examples of competition on earth among humans (by oral myths here termed, Actualizations). These have shown that the values our people fight over, are as follows:

(*a*) Having one's own way.
(*b*) Land and property.
(*c*) Political sway.
(*d*) That others may respect one's own religion.
(*e*) Beautiful women.
(*f*) Supremacy in magic power accrueing to one's reputation.
(*g*) Possession of magic familiars.
(*h*) Social status.
(*i*) Dominance within the family.
(*j*) As to who will mock whom.
(*k*) Supremacy in miraculous power.
(*l*) Whether age shall maintain its dominance, or be overthrown by youth.
(*m*) The favour of the multitudes.

With reference to competition, the oral myths of our district and perhaps region, reduce themselves to power struggles. Men attempt to walk over whomever and whatever opposes their drive towards control. Whoever sets himself up as a moral censor, is outwitted or crushed. The final arbitrators are force, superior cunning, magic, miraculous powers. It boils down to this: I want what I want when I want it, and I shall have it. Such is the pattern of competition on the earth below, in the mid-India region (and most everywhere else, for that matter).

Symbolizations

You may suppose that competitive behaviour is confined only to humans, and that super-human beings are free of it. That is a mistake. Or, you may think that when humans and super-humans become tangled in the same skein of circumstance, the sons of men struggle and strain whereas the sons of the gods look on calmly and disinterestedly. That also is wrong. Again, you may conceive of the supermundane realm as a place of eternal calm, spirits bask in undisturbed security, behaving in an infinitely miraculous manner, wholly other than mankind.

If such be your error, be assured that many are similarly confounded. As a matter of fact, our informants, who so often appear to be closer to common sense realities than we theorists, sometimes make the same false assumption.

The following tale registers the surprise of a local herdsman who had not imagined it to be habitual for the divinity to wander about the fields at night like a buffalo.

How a Herdsman Chased the Divinity All Night

You see, this divinity is actually a demon whom the goddess killed. He had been troubling all the saints, the goddess and the gods, until she rose up and slew him. Then he became the helper of the Seven Sisters goddesses. He is most fearful to behold. I have not seen him myself, but I have heard many stories about him.

He generally appears in the shape of a buffalo, and roams here and there in the fields. Once it so happened that a herdsman of a village was grazing his animals by moonlight. On noticing a buffalo at some distance he went with his staff to turn it back to the herd. It was a black fellow, and as he proceeded, the buffalo simply kept the same distance ahead. So he began to run toward the apparently wayward beast, but behold, it receded with equal speed. This brought him into tall grass, and tangles. He was panting and sweating and angry. The animal cut back the distance he had come, and zigzagged through the shadows cast by the overhanging clouds. The black buffalo seemed determined not to leave the *maidan*, nor to escape into the nearby hills, but wove all around the herd. The shepherd became very tired and frustrated. When the first rays of Suraj Maharaj (Great King Sun) darted into the weakening night, that black animal simply disappeared; he vanished. Then the herdsman, at once realized that it was the divinity. He bowed down and vowed for a

pardon, promising that if forgiven for the disrespectful chase, he would offer a pig and three bottles of wine.

Not only do the divinities roam about like nocturnal hunters, but they are easily abashed, as humans are embarrassed. This also may surprise anyone who mistakenly supposes all heavenly behaviour to be different from earthly.

How the Shy Divinity Went to Pieces before the Stranger

When an idol is being made it is just as if the divinity were undressed. It costs about forty-eight rupees to make such an image as this; yet I came to the conclusion that I should fashion it. I wanted to make it finer than any other likeness in my shop. It was about four years ago that I started on it. I was cutting it all alone, sitting inside the temple. I had almost finished making that image, and went aside on a private occasion. Meanwhile, a stranger came and opened the door of the temple and looked at the unfinished idol. No sooner he saw it, than the idol broke down into pieces. Therefore, I came to the conclusion that nobody should see the idol of any god, during the making period. So I started over on a new block of stone, and thereafter kept the door locked.

But enough of this class of anthropomorphic oral myths. Our topic is competition, and our aim to illustrate the discovery that much supra-mundane mythology symbolizes the mundane wranglings of us mortals.

We begin by recalling another myth relating gods and animals, in an inter-mundane struggle.

Why the Pollutions of Dogs Go Unpunished

Now it happened that the minor gods were involved in a war with the demons. The lesser gods were not gaining a victory for the simple reason that Great God A—was siding with the demons. In fact, by sincere devotion the King of the Demons had won the love and regard of Great God A—. So the three leaders of the minor gods sent their divinity to take away the life of King Demon. Divinity realized that King Demon had a most powerful ally, so he turned himself into a dog and went inside the sleeping chamber of his demon adversary. But A—made King Demon to wake up, and to catch hold of the dog and to tie him to the leg of his cot. So the divinity could not do any harm to the chief enemy of the minor gods. So the divinity cursed Great God A—, saying, Wherever I find you in this land of the dead (the earth), I will urinate on your image, because you stood in my way, and because you alone prevented me from biting and killing our enemy. Not even the great gods can avoid a curse, so A—only smiled and said nothing. In this Last Age, dogs go here and there in their wanderings, on to our shrines, or even into our temples, and the supernatural powers cannot do anything about their insulting behaviour.

My thesis here is that the snubs, slights, and insults with which we humans treat those who gain the victory over us, the same are reflected back from the skies. The supra-mundane is the symbol of the mundane. It is this thesis with which we are concerned; the actual names of the divinities are no addition to this thesis, neither confirming nor disproving it. We withhold names out of respect for our informants.

If supra-mundane beings imitate a contest with skittish buffalo and unmannerly dogs, they also can be controlled like eagles in a tree.

Deforestation as a Remedy for Evil Spirits

Six years ago the informant had been to Maharajpur along with his younger brother. It was hot summer time. On the way home they passed by a babool tree on the bank of the irrigation canal. His brother decided to drink some water. He had a lota in his hand, and after filling it, went near the babool tree, and saw a man sitting near the root of it. On his approach the fellow hurriedly climbed up the tree. My brother came beneath, and looked up; the man had vanished. He got afraid. A gush of wind came and he fell unconscious. Seeing this I ran up and found him lying. I called to some villagers, and we carried him home to my grandfather, who knew *jhar phoonk* (white magic). His whole body had turned black by that time. But my grandfather did his jhar phoonk and cast out that devil.

This is only one case of what that demon did. In that babool tree that evil spirit dwelt. One who passed underneath its branches was sure to fall sick. The evil spirit was very troublesome, teasing and frightening. Then at last the government people came, and cut down that babool tree. The evil spirit therefore had to change his place, and now he is living somewhere near that akouwa tree over there. Nobody walks that way, and no sickness has resulted from going near the evil spirit.

Thus, in their struggle with the unseen powers men got the upperhand by cutting down the tree. The demons were controlled by wily men, within the behavioural pattern of earthly birds.

But not all unseen powers are as easy as animals to control. Sometimes a magician is required to get the better of them. In such cases the strongest competitors are the spirits, and men are defeated until they fall back on magic power. By their mantras, magicians can turn the tide of contest, and control the spirits just as magicians control men.

How the Brash Young Man Came to Grief

I am an old man and my grandsons have children now. Actually this mud platform is not a shrine; it was a well. Our fathers used to say that some *bhuts* (to be translated in this particular instance as ghosts of departed humans) lived in this well. It was a very old well at my birth; who made it and when it is not known. It was not *pakka* (superior construction) as you see today. There was indeed water in it, but nobody drank.

Our fathers had seen bhuts there. At night there used to be singing and dancing. I heard it with my own ears as a boy. At times in moonlight I saw from my house something moving near the well while the singing and dancing took place. But we never tried to go out to see who they were. Our fathers told us not to disturb them.

I remember well when about twelve or thirteen years old, we boys once discussed these bhuts, and decided to go at night to see what did they do. But the question as to who would go to see was very difficult. One among us, a very strong and handsome boy, said that he would go alone first. He was not at all afraid of the bhuts. He was certainly a brave boy. It was summer time, and he decided to go the very night which promised to be with moon light.

At about midnight he started. We all sat down near our huts to watch what would happen. He started toward the well, when, of a sudden, we heard the singing and dancing. He went and went until near the well. But soon he saw someone coming out of the well. That somebody shouted. 'Here he is! Here he is!' Hearing such words the boy ran back and came to us. Nothing happened. This act made him more bold and active.

Next day he decided to go before the music started, and to peep into the well to see who would be there inside. So that very night he went earlier and hid himself near the well. On hearing some movement inside the well he went near and looked in. He saw a naked pair, a young man and young woman, in embrace. Soon the music started and many others pairs came out singing and dancing. The first pair looked like a king and a princess, and the others had royal faces. By chance the princess happened to look up. Suddenly she jumped, shouting, 'Here he is! Here he is!' The boy ran away, and came toward us; but he felt somebody chasing him and holding his kurta (kind of cloak).

He told us the whole story. In two or three hours the boy had a very high fever. All medicines were tried. That night the boy shouted and tried to run outside the door. But his parents caught him. For two or three days the same thing happened. But then he got well, and we started playing again.

One night the old people were sitting out, telling their stories, as we boys played. That handsome boy started to move towards the well. We shouted and some young man ran and caught him. He said that he was going with a young woman. So our parents were alarmed by his words. They at once understood that she was some bhut. So we were not allowed to go out late at night, especially on moonlit nights. But that friend of ours got out somehow, and in the morning was missing. The parents were anxious, making enquiries but in vain. Soon the whole village gathered together; the boy was not to be found. Some people with big iron bars went near the well. They took iron bars because the bhuts are afraid of iron. To their wonder they found the clothes of the boy in a bush near the well. They looked inside, and found him floating on the surface of the water. They took him out. It was found that his throat was pressed by someone so hard that he died. Soon he was burnt on the funeral pyre. But the matter did not finish there.

Now the parents began to feel someone in their house, and even heard that bhut shouting, sometimes singing. The parents were terrified. So they called a Gond magician from south of the Narbuddha river, an expert in the matter of these bhuts. He saw the well and everything. He took a dozen *handias* (earthen pots), placed them near the well in a circle. He put some scent in each handi. Then he burnt a sacrificial fire in another handi. He said his *mantras* (magical words and verses). Then he broke the handi into two equal parts with a pointed iron hook. He kept half of the smoking, sacrificial fire in one of the halves, and the remaining fire in the other. Then he ordered our elders to put a big plank near the well. When time to start the music he went around the well twelve times saying mantras, and scattering some wild seeds around the well. Then quickly picking one piece of the broken handi with its smoking fire, he went once around the handis which were placed in a circle around the well. Then he took something like a thread. It was a kind of creeper called, *agas bel*. With mantras he stretched it around the handis as a boundary. Just when finishing this he heard the music start up in full swing.

Quickly he took off all his clothes, and then grabbed an iron hook in one hand, and the smoking handi in the other hand. He shouted something and threw that piece of handi with fire and smoke inside the well. We saw a great lightening inside the well. There was loud shouting. Now the Gond was outside the circle. He had his hook in the right and the smoking handi in the left hand. He was shouting his mantras as if ordering the bhuts to obey him. He was going from handi to handi, exclaiming angrily and closing it with its lid. As he closed each lid, he put some fire from the handi piece on top of

the lid so as to prevent the bhut from getting out. By this magic, he closed all the bhuts inside the handis.

Then he asked the village people to come near. We all went close. That big plank was ready. The magician took the twelve handis and threw them into the well. Then uttering his mantras he put that plank over this well, and took twelve nails. Accompanied by his mantras he hammered all twelve into the plank. Thus, he imprisoned all the bhuts inside the well.

After that we called him into our village to give him his fees in kind, such as gur (sugar jaggery), corn and cloth. Some of our village people asked him whose bhuts they were. The magician said that they were the bhuts of a very old royal family of these parts. That pair, the young king and his wife, with some other women attendants, had been caught by an invader and thrown into this well. As to when this happened, I cannot give the date.

The parents of the dead boy asked whether their son also became a bhut. The magician said that he was already a bhut, and had taken birth in their house. Actually, he was the real lover of the princess, but her parents had married her to the young king. That is why he went twice to the well to see his beloved. She also recognized him, and shouted, 'Here he is!' She came to meet him many times and at last took him to be with her. But, her husband the young king, choked him to death.

In the foregoing oral myth, I find the same competitive pattern between the spirits and the magician, as between men and the magician. In local magic, the mere mortal is controlled by the force of the mantras. He is subdued by impersonal power, as a flower is wilted by the heat of an acetelyn torch. The person may struggle, but his defeat is inevitable (provided no counter magic intervenes). With that other kind of local magic power derived from supernatural persons (usually devas or minor gods, and devis or minor goddesses), only magic power from major gods and goddesses can overcome it. In this kind of magic the ghosts would be beneath the rank of the minor divinities, and therefore helpless before the force exerted against them. In other words, the competitive pattern in the unseen realm, symbolizes the actual procedures on earth.

There is another way by which men can bring the gods around to their purposes, namely, by superior devotion (bhakti). Many oral myths recount how saints unintentionally compelled the gods to intercede for them in an earthly combat, simply by being so sincerely devoted. Just as there is scarcely anything a worldly king will not do for a military officer with a record of absolute loyalty and obedience, so the gods are of themselves impelled to defend their most pious and saintly devotees, and to save them from defeat by stronger adversaries.

How the Saint Escaped His Creditors

This high-caste saint was the only son, and consequently was nurtured with care. Unfortunately his father died while he was very young. His mother educated him to the age of fifteen, during which he showed interest only in religion, and in visiting religious places, but without helping his mother in any way. She advised him to find a job to support them both, and sent him to his uncle who was a minister in the palace. The boy was not pleased with her advice, but obeyed. The uncle inquired into his qualifications, was satisfied and asked him to go home to wait for an appointment.

En route he stopped to rest and fell asleep. He dreamed of being employed in the palace government. Later, his mother doubted the dream; but even while speaking she was handed a letter from the palace requesting her son to come immediately.

There the uncle told him about a post as *tasildar* in a certain *taluq*, and asked whether he be willing to take up the work of collecting taxes. The lad took time to visit the place, and found it not prosperous, but possessed of many temples, all closed and in a ruined condition. So the saint told his uncle he would accept the job, but asked permission to remit the taxes not yearly, but once after twelve years. His request was granted.

So the saint collected the government taxes and spent the whole amount in repairing and refurnishing the temples, in meeting the expenses of the rituals (pujas), and in feeding the poor and homeless. All the shrines were renovated, the ceremonies were unceasing, and the town became famous for religion. The king heard of this procedure and advised the saint to pay the taxes in instalments; but the saint promised to have all the money necessary after the twelfth year.

So the twelve pious year passed, and the time came for the saint to pay the arrears to the palace. He had no money in hand, neither any friend to help him with so big an amount. The palace waited and waited, and at last the king sent his officer to collect the money or the man. The saint received the officer and his entourage with great warmth, so that the messengers were distracted, and lost all seriousness about the collection of money. They returned and told the king that payment would be made soon. But it proved otherwise, and the king challenged the uncle who sent his own men. The latter were much pleased at the hospitality, but remained intent on either getting the sum or a prisoner. So the saint agreed to accompany them to his uncle, confessing lack of funds and the expenses on religion. His uncle sympathized with him, but said, Go tell the king, and himself interceded for his nephew. The king was getting more and more annoyed and demanded to know how the saint proposed to pay. But the minister spoke of the good cause for which the funds had been used, which would accrue to the reputation and reward of the king, and induce divine blessings.

So the saint was given some more time to pay the money.

The saint went back and forgot himself in bhakti, as usual. Time passed, and the king became aware of this state of affairs, and this time sent the uncle. The saint gave the same answer, and when the uncle saw the temples and heard the hymns, he decided his nephew was indeed a holy man, and that any blessing pronounced by him would surely come to pass. The uncle said, 'Oh Nephew! Praise and bless me!' The saint replied that he would praise nobody save the Deity. The uncle was offended and went to the king to say that the young fellow was indifferent toward his work, and should be summoned immediately.

So the saint was put into the king's jail for twelve years, within which time he was to obtain and pay the taxes. The saint from the jail got permission to bathe daily, after which he spent the remaining time in devotional exercises. So the time passed during which no effort was made about the money.

Then the king ordered him to be stamped to death by an elephant. The saint knew that for which the money had been spent and justified his resorting to suicide. He managed to obtain some poison. At this juncture two gods and a goddess could not stand it any longer. The goddess pleaded that the saint be saved, and was grieved at his condition in jail. But the god said that in a previous birth the saint had caged a bird, for which reason he was now in jail. The two gods decided to go to earth to save the saint. Taking the form of servants, they went to the king and offered the full amount. The wonderstruck king asked his men to count the money. They verified the amount. The servants then asked for a receipt, and obtained it. Next they went to the jail and removed the poison from beside the sleeping saint.

When the saint awoke and reached for the poison, he found the receipt with the king's signature. Meanwhile, the treasurer came running to the king saying the money had disappeared. From all this the saint realized that the gods themselves had interceded, and assured the king had no servants nor money to have been sent, saying that the divinities had paid for him. The king fell at his feet and begged for mercy from the saint.

But the saint was annoyed with the gods, and prayed, 'You have been so gracious to this king, allowing him to behold (darshan) you, because his money was spent on the adoration of you. But you are not willing to give me a vision of you. Let me, therefore, expire'. Instantly the gods appeared in their full splendour to the saint, and thus rewarded, he became even more pious than before.

The foregoing oral myth successfully mirrors a procedure for extracting what one wants from a superior, both being within a highly developed social hierarchy. A stratified society is one in which individuals do not give a superior an opportunity of saying 'No' to an inferior; instead the inferior manœuvres the superior into the uncomfortable position of disgracing himself before men by not helping the embodiment of deserving virtue. The drama is staged carefully, the inferior being prepared to wait until some public occasion for embarrassing the superior into proposing on his own initiative whatever may be desired by the inferior. For example, a good servant of my acquaintance was not receiving as much care from a well-known doctor as he wanted. The servant bided his time until a tea party brought the whole community together. Having let his beard and hair grow long, and cutting himself with a few harmless but bloody incisions, he presented a most woeful appearance, and commenced to groan as if in dying agonies. The guests looked out of the tea party window and saw the miserable sight, commencing to whisper among themselves against the doctor host neglecting so pitiful a case. This brought the doctor to book. He could not dismiss the inferior, nor beat nor poison him. What would people say! There was only one alternative, to operate and cure him, and to retain him in his employ. Thereafter, he manifested the utmost solicitation for the sly servant, and never ceased to talk at the club about how he had nursed him back to health.

I have seen this drama played and replayed in real life, and the outcome is usually the same in India: the underling gets what he wants. My point here is that the heavenly realm is symbolic of the earthly. Even the gods toe the mark when a weak and helpless saint becomes a public spectacle in a prison, having been incarcerated for their sake. Divinity rushes to the aid of humanity. The heavenly drama is the shadow of the earthly. The gods are forced for the sake of their own reputation to take sides in mundane competition.

The last act may take another turn, in which the defeated party gets revenge by displaying his hurts before men, and turns the tide of public sympathy towards himself, while men cry 'Shame! Shame on him who so excessively tortured his fallen foe!'

Shame on the Strong Who Hurt the Weak

When the invaders were the governors here, they did not believe in our gods and goddesses. Some of them wanted to spoil this temple. The priest could not keep out the rulers, nor check them when once inside. So he began to pray to our god to keep his own prestige. When the soldiers came inside the temple, one of them hurt the image with a bayonet. Just then the idol fell down and milk began to come out of the stone. Then so much milk flowed out that it became a swift stream, and the soldiers could not stand, but were swept out by the current. But from that time onwards, it is said that nobody can keep this statue in a standing position, whenever any person tries, then it falls down again.

This facet of the competitive pattern has been well-learned in India during centuries of oppression. The victorious invader has been shamed into obedience to the governed. In the foregoing myth, the god uses the same procedure and emerges the winner of public sympathy.

I conclude this instalment by remarking that the oral myth is not so incomprehensible as at first hearing, if you place it in the thesis being defended in this series of articles, to wit: Some oral myths have their origin in the real world of fact, others symbolize the real world, and others are projected abstractions the reof.

(*To be continued*)

Chapter VI

The Preciousness of a good wife

(*Literally Life Comrade's Benefits*)

Stanza 1

A good wife not only has the true virtues of the home, but also knows how to live within the income of her husband.

Note: The virtues of the home according to *Parimelalagar* are good qualities and good actions. The good qualities are like hospitality to ascetics, and charitableness to poor people. The good actions are like good cooking, saving money for future, etc.

Stanza 2

If the home does not have a good housewife whatever other glories it may possess are of no value.

Stanza 3

If the wife is glorious, there is nothing which her husband does not possess.

Note: A glorious wife is one who has the virtues mentioned in Stanza 1, and the characteristics that will be mentioned in the following stanzas.

Stanza 4

There is nothing greater than a man can get than a wife whose faithfulness is absolute.

Stanza 5

Clouds will shower rain instantaneously, when ordered to do so by a woman who worships no other god except one god namely her husband.

Note: This stanza expresses an idea very popular among the Hindus in general and the Tamils in particular that the true wife wields enormous powers over natural phenomena, and the least shadow of sin in the form of fleeting thoughts destroys this hidden power completely. The religious and popular literature of the Tamils have scores of stories, illustrating this.

Stanza 6

The true wife guards her chastity, cherishingly feeds her husband, and untiringly works for his fame and name.

Note: Hospitality to worthy people is considered to be one of the ways the wife works for her husband's fame and name.

Stanza 7

What is the use of locking up a woman or providing guards to protect her chastity? The best of all protection is the inner faithfulness of the woman.

Note: Verses like this, have given the women-folk of the Tamils, a great respect. Purdah as such is not to be found among the Tamils.

Stanza 8

The praise that gods in heaven merit, is deserved by her who worships her husband.

Note: This verse might be paraphrased: 'A woman who worships her husband is a veritable goddess'. That is, she is the goddess of chastity.

Stanza 9

The man who has not got a praiseworthy wife cannot have the majestic walk of a lion before them who speak ill of him.

Stanza 10

They say that the joy of the home is a praiseworthy wife and her ornaments are good children.

Note: 'They' refers to sages or rishis whose words carry great weight.

Chapter VII

Getting Sons

A man is considered to be helpless without a son. For, after his death, it is only the son who can perform the religious rituals connected with the cremation of the body. Also it is the son who must feed the dead forefathers in heaven. Hence, it is a religious duty imposed on every man that he must marry and beget sons.

Stanza 1

Of all obtainments obtained by men, we do not know any one except children that know what they ought to know.

Note: By children, the author means only boys and *not* girls—for a daughter cannot perform the religious rites connected with the cremation of the body. Nor can she feed with *pinda* the dead forebears.

Stanza 2

A man who has begotten irreproachably virtuous sons will not be contaminated by evil for seven births.

Note: The seven births are being born as gods, men, animals, birds, creeping things, fish, and vegetables or inanimate things.

Stanza 3

A father's true possessions are children, because the good deeds earned by the children accrue to their father.

Note: According to the law of Karma, the good or evil results of a man's deeds cannot be transferred to another. So, commentators say that this stanza refers to feeding the forefathers.

Stanza 4

The porridge stirred (Left over) by the tiny fingers of children tastes sweeter than nectar to their loving parents.

Note: Spoons were not used in those days. Each person had a bowl into which he inserted his cupped hands and carried their contents to the mouth. The porridge left over by children, if they are small were used by parents. Porridge also might be taken to mean any food.

Stanza 5

Contact with the body of the child gives pleasure to the body of the parent. Likewise, hearing the child's (first) words gives pleasure to his ears.

Stanza 6

Only those that have not heard the prattle of their own children, will say that flute and violin are sweet to hear.

Stanza 7

The greatest service a father can render to his son is to make him foremost in the assembly (of the learned).

Stanza 8

The son whose knowledge exceeds his father's gives pleasure to all in this great world.

Stanza 9

A mother feels more satisfied when she hears that her son is a great scholar than when he was born.

Note: Some commentators point out from this verse that at the time this verse was written that it was not common for women to be educated and so a mother can only *hear* from others that her son is a great learned man.

Stanza 10

The greatful service a son can render to his father is to make other people say, 'What great (Meritorious) deed should have this boy's father done, to get such a son'.

Note: Meritorious deeds—good deeds done in previous births as well as in this one.

THE JAINA DOCTRINE OF SALVATION

PART II

By Robert G. Soannes

(*Continued from previous issue*)

The Spiritual Teacher

When we have attained the right attitude, we shall feel convinced, that the only kind of person who can teach us the truth about spiritual matters in the absence of the omniscient Master, is one who has five characteristics:

(1) He does not destroy any form of life, animal, vegetable or mineral through carelessness of body, speech or mind.

(2) His speech is actually truth in fact, and beneficial to the person spoken to.

(3) He does not take anything which is not given to him by the owner. Takes only that which is necessary for the maintenance of his body.

Things which can be given are of two kinds—animate and inanimate. Of animate, he does not accept any. Of inanimate objects, he will not take anything that has been made specially for him, food etc., because by doing so, he would share in the consequences (karma) of producing the article.

Obedience to superiors is necessary.

(4) He has entirely given up sex-passion.

(5) Does not own any property; clothing are 'given' to them, but he does not 'own' them.

Rules of conduct

This is very important in attaining the right attitude. Rules keep a man from falling, and helps him advance spiritually. When he reaches the right attitude, he is convinced that any body of rules of conduct must be based on sympathy, love, pity, compassion etc. He is convinced that rules based on injury and killing cannot be the truth. With regard to love, sympathy, compassion, fellow-feeling, etc., upon which rules of conduct are based, the following are some ways it can be shown:

(1) Projecting Life: Following good customs of family.
(2) Desire for others to develop their spiritual nature.
(3) Pity for one's own soul, for the long time it spent in uncleanness before attaining the right attitude of mind, and thus remain aloof from pain and pleasure, these being enemies to the blissful quality of the real self.
(4) Love for others as result of thought.
(5) Injuring no living beings.
(6) Where good comes as a result, but not at the beginning.

There are 2 forms of love—Relative and Absolute.

Thus in this subject of right attitude, we find also the wrong—attitude. If we allow matter to predominate over the soul, wrong attitude results. When the soul predominates, then some of the soul's natural qualities, love, kindness etc., manifest themselves to a degree. And this state, where the soul, as it overbalances the foreign forces in us, is what has been called the right attitude as opposed to wrong attitudes or a state of delusion, where the matter predominates over the soul.

When a person is convinced as above regarding the Deity, Teacher and the rules, he takes care or takes a vow not to fall into any of the following five transgressions:

(1) Doubt.
(2) That a person who can cause miracles, can make true statements about life and spiritual truth.
(3) To blame philosophy, doubting its efficacy, in time of loss, suffering etc. The cause of suffering must be looked for in past actions.
(4) Praise of anyone who can be proved to be following wrong paths.
(5) Too much familiarity.

Means whereby the Right Attitude may be obtained

1. Three Processes.
2. Thirty Five Rules of Conduct.

Three Processes

(*a*) *First Process*

The work done in this process is an enormous reduction of the length of time, that any particular foreign energy that we may generate may stay with us before it is naturally worked out. And when the living experiences the feeling that this whole embodied life is a misery, it shows that this work of reduction has been done.

(*b*) *Second Process*

The work done in this process is still a further reduction of time. When the living being experiences for the first time his desire to remove the worst degree of anger etc., above referred to, it shows that this further reduction has been effected.

(*c*) *Third Process*

This process is the actual control of the worst degree of anger etc., so that it does not rise; it is checked by the mind directly it is felt to be rising.

With regard to the first process, it is possible only for a being with the five senses and a mind to pass through this experience. But this experience, that, embodied life is a misery, may be felt an infinite number of times and still the living being may not pass into the 2nd process. Animals, birds, and fish are beings who have the five senses and a mind, and a fish may experience this 1st process.

Thirty Five Rules of Conduct

The practice of the following Rules, prevents us from following spiritually lower ones and helps us to use higher. It is the means whereby we begin to stop the in-flow of the worst foreign energies, and to work out those already generated in the past and which are in us at present. It is the means whereby we get from the 1st stage to the fourth.

These rules are based upon love, sympathy, fellow feeling, pity, etc., and the practice of them is to be accompanied by these feelings; otherwise it is mere hypocrisy.

These rules are ideas and convictions of those who practise them. They are not commands. These rules are an aspect of them who practice them they are not separate from the man; they are the man's state of knowledge and mode of behaviour.

Man's practice of these rules has an internal and external aspect. The inward state ought to correspond with the external, visible conduct. The description which he makes, either for himself or to other people, of his rules or principles, would be the external aspect of these rules; it is like a peg on which, on account of weakness, the thoughts must be hung. The rules must be practised in each of these two aspects; otherwise the end to which they are the means, will not be reached. The external visible conduct, must become the cause of the internal state of love, pity, etc. From the sincere practice of these external principles or rules of conduct, comes out the purity of the soul and the dirt or foreign matter in combination with the soul, is removed.

Rules: (Specially for beginners and not for the spiritually strong)

1. The person should follow some kind of business, trade or profession which is not dishonest, ignoble or degrading.
2. The layman should not marry a person from same ancestry or same family; but one whose character, tastes, culture, language etc., are of the same kind.
3. Refrain from visible and invisible evil.
4. Should appreciate the conduct, life and doings of truly spiritually experienced persons.
5. Should give up sense pleasures in conflict with his duty; should control sense pleasure which encourages sex, anger, greed, pride and pleasures given by causing pain to others. Also pleasure got by hunting, fishing, gambling etc.
6. Should avoid places of difficulties and dangers—where famine or plague is; battlefield.
7. Should live in a country where he will have adequate protection of his life and property by government.
8. Keep in the company of good charactered people (spiritually).
9. House should be built on right spot, not to open or concealed.
10. Dress according to his means. Not be too showy.
11. Expense and income be in proportion.
12. Follow any noble custom.

13. Avoid meat and liquor.
14. Should not libel or slander.
15–16. Keep company of pure hearted and good conduct persons.
17. Respect parents.
18. Not hurt other's feelings.
19. Maintain those dependendent on him.
20. Respect and render service to the Master, i.e., the Right Ideal; to the guest; to the poor; to deserving people.
21. Eat and drink at proper time.
22. Adopt proper remedy when physically weak.
23. Self-protection.
24. Live in peace with other people.
25. Make those who are in a low state of development, feel that there is a higher life than their own; should let them feel the influence of the purer life of honesty.
26. Avoid too much intimacy.
27. Render service to those who have taken spiritual vows and who are experienced in wisdom and knowledge.
28. Should have the FOUR objects of life:
    (*a*) Doing good.
    (*b*) The acquisition of the means of enjoyment i.e., wealth.
    (*c*) Desires (good desires) this is lowest of all four objects.
    (*d*) Liberation. Highest of all four objects.
29. Should consider his strength and weakness in his undertaking.
30. Attempt to use higher and higher so far as the four objects of life are concerned.
31. He should do or abstain from doing things that should be done or should not be done, respectively at that time.
32. The layman should hear or read every day the rules of life or scriptures.
33. Should give up obstinacy in all things. Doing an immoral wrong or evil act, with the object of hurting, injuring or defeating another.
34. Be partial to virtues.
35. Critical towards opinions, beliefs philosophies, religions etc.

We have now seen, that in all the 14 stages of development above the 3rd, the right attitude of mind and a relish of the truth are present. The signs of this attitude and the means of attaining it have been given.

Fourth Stage of Development

In this stage, there is no dislike of truth or any vacillatory doubt about the truth when it is presented. The person also does not get angry in the most intense degree to feel that he could never forgive or be amiable to the object of his anger. There is the right attitude of mind; but there is lack of control over the less intense degrees of anger and over the other passions under class 4 of energies; also lack of control over the sense pleasures.

Persons in this stage know the value of self-control; some make the effort but through weakness, fail to practise it; and some do not make the effort. But they all appriciate the value of self-control.

With regard to which of the foreign energies are or may be generated in this stage, and the causes which are, or may be operative, the first cause or impelling force does not operate and so the most undesirable kinds of these foreign energies are not generated in this stage, such as the somnamblistic state, or sleep states of the intensity where the person or animal is asleep while walking, or where he rolls to and fro while asleep, standing or sitting, in which states the senses do not work and the first stage of knowledge is prevented. (In clairvoyance or psychie knowledge, as it has been called, the clairvoyance is experienced while the 5 senses are awake, and not while in sleep or trance.)

Intense dislike of truth is not generated in this fourth stage of development; nor is the worst degree of anger, pride, deceitfulness or greed, nor are the feminine sex passions generated in this stage. Nor is hell or animal existence generated; nor an unsymmetrical body.

However, we may generate in this fourth stage forces which observes knowledge; also forces which cause pleasure and pain. The less intense anger etc., prejudice, grief, fear, male sex passion, life as man or angel, a good well formed body, Musical voice popularity etc., life in social surroundings not low; also we are in this stage, liable to generate forces which make us morally weak, unable to make profit, to enjoy good things though amongst them, or to do some good actions which we might wish to do.

Fifth Stage

The removal, one by one, of the four classes of instrumental causes which make us what we actually are, is the means whereby we become what we are potentially; and the soul in this process of becoming, is developed through stages now in course of being given.

In the fourth stage of development, the first of the four causes is removed, or at any rate, controlled. In this fifth stage, the second cause, lack of self-control, is partially removed or kept down. In this stage there is partial self-control, and there is the right attitude. All persons in this stage, therefore, know the value of self-control, they all make the effort to practise it, and they practise it in part. There is control of the degree of anger etc., next above the worst; and therefore, in this fifth stage, vows to refrain from certain activities of an injurious nature can be taken. There is partial self-control in relation to living beings having the power of locomotion, but not in relation to stationary living things, like plants.

In this stage, we are liable to generate any of the knowledge obscuring energies, any of those forces which prevent us from doing right actions, which, we see ought to be done and may wish to do. Also we may generate the male sex-passioning disgust, fear, grief, laughing and joking, improper liking and disliking, also the milder degrees of

greed, deceit, pride and anger. We may generate both pain and pleasure; life as an angel, but not as a man, animal or devil.

As already mentioned, all persons in this fifth stage of development, practise self-control partially. When perfect self-control over the sense pleasures, desires, emotions, passions etc., is practised, then there is no question of degrees; but here, in this fifth stage of partial control, the question of degrees arises, and three degrees may be considered, viz., a low, a moderate and a high degree.

The person practising a low degree of self-control in the right attitude of mind, would give up meat-eating and alcohol. He would resolve, and carry out the resolution not to destroy intentionally and without any special necessary cause, any innocent living being or thing which has locomotion and he would, even now and then, try to meditate upon the five kinds of great personalities postulated by the Jain philosophy (see below).

The person practising a moderate degree of self-control with the right attitude of mind, would follow the path of rectitude; his conduct would be good. He may observe the 35 Rules of Conduct previously given. He observes 'twelve special Rules' which may be called vows, in absence of a more adequate term for the Sanskrit word 'vrata'; and he performs six daily activities. These twelve vows and six activities are given below.

A person practising the highest degree of partial self-control, would eat only once a day, he would give up all kinds of foods which is animate at the time of eating such as raw fruit, lettuce etc. He would practice absolute chastity. He would retire from business. He would have the desire to adopt the vows of the monk; he may not be able to adopt them, but still he has the desire to.

Holy Men

The five kinds of great personalities referred to above are:

(1) The Masters or those who reach omniscience in the flesh, and teach the road to everlasting life in the liberated state. They have 12 characteristics.

(2) These souls who have reached liberation. They have eight characteristics.

(3) These spiritual teachers, who though not omniscient, have realised or experienced the self-realisation of their own souls and are illumined. These are spiritual heads (acharya). They have 36 characteristics.

(4) Those who understand the true nature of the soul and are teachers of spirituality under the control of the spiritual heads (Upadhyaya). They have 25 characteristics.

(5) Any holy man or woman who strictly follows the five great vows (Sadhu). Such have 27 characteristics.

Six Daily Activities

(1) Worship the Master, or image of Master in the absence of the former.

(2) Render homage to the Guru or teacher.
(3) Study Philosophy every day.
(4) Practise some form of self-control every day.
(5) Practise some form of austerity every day, both physical and internal.
(6) Do some kind of charity every day; but not in the sense that the giver is superior; both are equal.

Twelve Special Rules of conduct or vows

The first five vows are called 'lesser vows' as compared with the more strict vows of monks. The next three vows, help or support the first five. The last four vows are disciplinary, the practice of them form a sort of preparation for the monk life.

1st Vow

To refrain from killing or destroying life, viz:

(*a*) Hunting, shooting and fishing.
(*b*) Vivi-section.
(*c*) For dress: skins, feathers, etc.
(*d*) For food: fish, game, meat, etc.
(*e*) In war.
(*f*) For private revenge.
(*g*) For so-called religious purposes: sacrifices.
(*h*) Insects, fish etc.
(*i*) Capital punishment.
(*j*) Self-defence.

2nd Vow

Refraining from telling gross falsehoods.

3rd Vow

Refraining from gross forms of taking what is not given.

4th Vow

Refraining from the sex passion.

5th Vow

To limit one's possession.

6th Vow

Limitation of the area in which you will live.

7th Vow

Limitations of the quantity of things we will use.

8th Vow

Not to incur unnecessary evil.

9th Vow

By observing, that by which one sets equanimity.

10th Vow

Reducing to a minimum, the space in which we will live.

11th Vow

Same as 9th vow, but accompanied by fasting.

12th Vow

To invite some Jain monk as a guest for food. Things may be given to him.

That completes the 12 special vows or Rules for helping to change ourselves from what we actually are, ignorant, mistaken, weak, injurious beings—to what we potentially are, according to the teachings of those Masters who have developed their spiritual qualities to perfection and have—attained omniscience in the flesh. The rules are based upon a certain foundation of character already developed, like kindness of heart, self-control, desire for right knowledge and relish for truth, the internal attitude accompanying the external visible practice of the rules. These rules bring out further knowledge, increased strength of character, greater peace of mind, sympathy and kindness, and lead to higher levels on the way towards an everlasting, blissful, omniscience in a state of life which is natural to the real pure self, and which is open to all who wish to attain it.

Concentration

It is the instrument or tool to be used in the scientific development of the character as already mentioned; it is only each individual person that can scientifically separate from his own soul the matter combined with it. The separation cannot be scientifically or otherwise, effected by another person. Concentration, here meant is a steady activity of the mind under the individuals own control. It is work. The scientific method of developing character is not an artificial one, and before concentration can be used for this purpose, there must be the right attitude already described. Concentration can be used for increasing our knowledge and improving our conduct. An object of concentration is to realise that our real self is not our personality.

There should be preparation for concentration viz., position of body, subject, enthusiasm, ardour and sincerity in the heart.

In concentration for the purpose of improving our conduct, the process is different. The subject as a whole should be brought before the mind, by remembering some particular person who had the quality we wish to develop or improve in ourselves. Also we should hear or read, the works of reliable authors on the subject, and get the author's meaning and not our own.

Then comes the exercise of understanding. Retaining the essence of the whole idea, divide the subject into parts and by comparison etc., get to understand it, drawing some conclusion as to how we can act at some particular time, towards some particular person, in some particular

place. It must be a particular person, a particular act, and not 'general' or else it is like firing a gun without aim.

The next faculty to be exercised is the will. We must find out motives or reasons why we should act in the way concluded.

Then having the truth, reasons or motive force, carry out the resolution. The change in social and moral life is the practical object of concentration here.

Afterwards try to evolve new ideas and their relation to the World, and the conclusions should be applicable to our own personality.

Concentration can be used for developing or improving the sensory faculty, improving and developing the spiritual nature, and also for getting equanimity of mind, and consequent spiritual illumination.

When we have stopped bodily movement, speech, sense activity, and mental imaging, with a feeling of reverence for those five classes of holy men, which will remove all baseness, with a feeling of forgiveness for all beings, including neighbours and enemies, and with the conviction that the virtues possessed by those holy men are potential and can be developed in us, contemplate on:

(1) Blissfulness; the joy of being alive; the gloriousness of a misery-less world. Bliss is a permanent reality.
(2) Contemplate on truthfulness. The truth is there; you have but to know it, not to manufacture it. There is no effort, it is easy. Let it be asserted, not covered up.
(3) Contemplate on honesty. It is the opposite of stealing. Do the obvious thing, don't shirk.
(4) Contemplate on chastity; loyalty to one's marriage partner.
(5) Contemplate on contentedness. Limit the burden of natural possession.

Mediate on purity of mind in four ways:

(1) Love without seeking any returns.
(2) Love towards the suffering.
(3) Love towards the happy.
(4) Love towards the criminal or cruel person.

Mediate on Adeptship 'I shall be entirely satisfied when I reach Masterhood'.

The idea is that, this process, if practised, daily without interruption, results in equanimity and self-realization.

As a help to becoming what we ought to be, or, at any rate, to prevent us from acquiring unnatural energies or characteristics the layman may use the following twelve reflections:

(1) There is nothing unchangeable in this world.
(2) In this world of misery, disease, old age, and death, there is no other protection, refuge, or help than our own practice of truth. Others are power-less to help us.
(3) We should make efforts to free ourselves from the cycle of births.

(4) 'I enter this world by myself, I go out of it by myself, I have to do my own work of self-improvement, and myself to suffer my own pains'.
(5) All things of the world are separate from me, are not me, the body included, which is only by delusion called oneself.
(6) The body is full of dirty things, and the soul is thus in contact with dirty things in an embodied life.
(7) That it is the continual attraction of new foreign matters due to delusion, want of self-control, carelessness etc., which is the origination of our pains and miseries.
(8) That, this continual in-flow should be stopped by adopting the necessary means, such as controlling the senses and the mind, acquiring knowledge, and practising concentration.
(9) That the rules of conduct become the cause of the removal of foreign energies, only when it is actuated by right knowledge and right conviction.
(10) Thinking of the five real substances in the universe, that they were not created, but are permanent. Also reflecting on the fundamental truths of relation between soul and matter.
(11) Thinking how difficult it is to get or acquire right knowledge, right convictions, and right conduct, so that these may remain permanent.
(12) That these three qualities—right knowledge, belief and conduct are the source of happiness.

The following is a list of 21 qualities, a majority of which must according to Jainism, be possessed, before a person is ready to undertake the higher religious life:

(1) Must be earnest, powerful enough to do good to others; be himself a careful observer, and one who puts mature consideration into his actions. One who is superficial cannot lead the higher religious life.
(2) Must be sound of body.
(3) Pleasing by nature.
(4) Popular; charitable; well-behaved, good moral character.
(5) Not cruel.
(6) Cautious.
(7) Honest; does not practice religion for show, but from his heart.
(8) Civil.
(9) Live up-to his principles.
(10) Compassionate and sympathetic.
(11) Just and impartial.
(12) Gain good virtues of others.
(13) Does not engage in bad talks.
(14) Surrounds himself with virtuous, friendly and well behaved people.

(15) Having foresight.
(16) Able to judge minutely right from wrong.
(17) Follow the footsteps of really great men.
(18) Polite and Civil.
(19) Grateful, and anxious to repay kindness. The opinion of Jainism is, that, there is no better way of repaying obligations than by steadying a man and leading him into a right life.
(20) Bent upon the good of others.
(21) Having a quick grasp, and being intelligent, and able to learn without much trouble to himself or his teacher.

Sixth to fourteenth stages of Development.

In the progress of the soul to freedom, the first 5 of the successive changes in its state have now been dealt with, and these successive changes have been called stages of development of the qualities of the soul or real self. The development of right belief, faith, or conviction, is the 4th stage; when we reach a stage where we take ourselves in hand, and to some extent guide our conduct rightly, i.e., when we take the 12 previously mentioned vows, we are in the fifth stage.

The remaining stages are greater and greater degrees of development of the soul's own natural qualities.

The things done in the 6th stage are, among others, the practice the first 5 vows in a strict and literal way i.e., the vows of a religious teacher in contradistinction to the 5 lesser vows of a layman.

In the 7th stage there are no transgressions of the vows.

In stages 8 to 10 inclusive, the mildest degree of anger, pride deceitfulness and greed is in the process of disappearing.

In the 11th stage, the intoxicating energy is entirely under control but not removed. In the 12th it is removed.

In the 13th, permanent omniscience is reached, and the first, second, fourth, and eighth classes of foreign energies have disappeared.

In the 14th stage, the last cause of foreign energies disappears; it is only a momentary stage, and the individual reaches liberation.

As a rule, one has to go through the monk life before reaching liberation; but there are, it is said, instances of laymen going through the sixth to the 14th stages of development. Then there is the case of a man who went from 1 to 14 stages and thence to liberation in the space of about half an hour.

So we have seen the means of bringing out our natural qualities. The means is summed up in 2 Sanskrit words which signify (1) to stop the influx of matter, (2) to remove the matter which is actually already in combination with the soul. It is a tenet in Jainism, that, man alone is responsible for his own condition of weal and woe; he is his own punisher and rewarder, his weal and owe being the result of the reciprocal inter-action between himself and the world. And one way of producing weal is to relieve suffering, even when we know the person brought it on himself; though a person who has developed kindness of heart will, by reason of his kind heartedness, relieve such misery, and

not by reason of knowing, it will bring him future weal; and only the hard hearted will use the false argument, that the sufferer brought it on himself and that we need not trouble about his suffering, and that he deserves all he gets.

Summing Up

We live socially in a real and, in a sense, everlasting universe of sentient, conscious beings (Jiva) and of inanimate insentient, and unconscious things (Ajiva). We attract (Ākrsh) subtle forms of matter to ourselves, and we assimilate it (bandha) the natural qualities of the soul are thus more or less obscured and consequently various conditions of weal (Punya) and woe (Papa) are experienced. We have been doing this, and suffering the consequences for ever in the past, before birth and since, perpetuating our bodily existence through deaths and rebirths continually. This continual attraction and assimilation of matter generates in us, energies which are not essential factors of the soul's existence, but which hinder the soul's natural activities. These unnatural activities may be stopped and destroyed by stopping the influx (samvara) and by ridding the soul of matter (nirjara). This is effected by practicing the 35 ordinary rules of conduct, self-control, 12 special rules of conduct, and concentration, as described in the preceding pages, and by practising more advanced forms of mental and moral disciplines. In this process of stoping the in-flow and ridding the soul of matter, the individual develops gradually through 14 stages, in which there appears more and more unimpeded activity of the immortal self, in the form of right knowledge, wisdom, love, strength, blissfulness, etc., until at the finish, every atom of physical matter in combination with the soul and the consequent ignorance, foolishness, cruelty, weakness, pain, misery etc., are removed from us for ever (Moksha).

(*The End*)

A. R. NAVLEKAR: *A New Approach to the Ramayana* (Jabalpur, 1957) Pages 272, Price Rs 10.

Here is a very readable book. The approach made to the great epic is a novel one. The author is not satisfied with the works of critical scholars on Ramayana. He thinks that they are uncharitably dissecting this popular scripture by a method which is shocking to the susceptibilities of the devout heart of the Hindu Bhakta. At the same time he is not satisfied with the orthodox writers either. Their dogmatic statements are not able to carry conviction to the critical mind of the twentieth century.

So the author would deal with the epic in a rational way, by studying the deeds of Rama not as the manifestations of a Divine Being armed with omnipotent power, but as a human being divested of all supernatural powers. The author believes sincerely and firmly that Rama was an incarnation of God. But his contention is, that if God chooses to accomplish his purpose by becoming man, that He would adopt the same means as are available to man and follow the same ways, that are within his reach.

Holding fast to this view, the author presents Rama as the greatest politician and military genius of his age. He tries to show to us that Rama working under frightfully hopeless conditions raised the Aryans of his day from the lowest depths of subjection to glorious heights of independence. In other words, the fight between Rama and Ravana was the final phase of the continued struggle for supremacy between the Aryans and non-Aryans.

Professor Navlekar is a sincerely pious Hindu and believes that Rama is God incarnate. In fact, when he was very dissatisfied with the conventional, and critical approach of the great Epic, he says, 'I threw myself at the feet of Rama himself and cried for light and then the thought flashed across my mind. . . .!' So no one can accuse him of irreverence.

But has he succeeded in his object? Does his book carry conviction? Does his rational approach, instead of blocking the susceptibilities of the devout heart, satisfy the Sanatanist leaders and orthodox pundits?

It seems as if Professor Navlekar is likely to lose the confidence of both the parties. Let us look at the picture of Rama in the light of his rationalistic approach.

Rama as a political and military genius, is viewed by Professor Navlekar as resorting to unfair means to gain his ends. He says 'that Rama's killing Vali was contrary to all laws of sport and war' (page 169). Again he says, 'Several poets and dramatics have unnecessarily attempted to justify Vali Vadha in moral grounds. The attempt is sheer nonsense. There could be really no moral justification for an act which was a deliberately planned murder' (page 170). In this connection he says 'Such is politics, and politics is not ethics. It is a ruthless struggle for power' (page 175).

Another instance may be given. Professor Navlekar thinks that Rama flirted with Surpanaka and 'humoured her to the top of her bent' just to worm out of her the secrets of her brother his future enemy.

Again he says, that Hanuman was sent to Lanka, not to see Sita and comfort her, but only to get military secrets (page 132). Many a Hindu wife will be shocked to hear from Professor Navlekar that Sita was not carried away by Ravana, but only Sabari who was willing to let herself be a decoy duck for the sake of Rama (pages 140-145).

On the other hand, the picture of Ravana painted by the Professor is the picture of an ideal King. In all his dealings, the giant shows himself to be just. He had no lust for strange women and he carried away Sabari (thinking that she was Sita) only to avenge the insult to his sister by Rama.

The author eulogizes Ravana in the words of Stevenson 'he meant well, did his best, and if he failed was a faithful failure' (page 220). The words of Vibhishana regarding Ravana are taken to be literally true when he says 'He relieved the needy of their wants, rewarded the servants with liberal gifts, was kind to his friends, and bitter to his foes. He pursued knowledge with a zest worshipped the sublime with reverence, was bold in his undertakings and firm in his austerities'.

How far does his picture of Rama fall short of this ideal picture of Ravana?

On the other hand, some critical scholars will not be satisfied with some of the things the author takes for granted. They would question them seriously. For instance, Professor Navlekar who does not believe in miracles and says 'I have discarded miracles as such', is willing to believe that Siva, Lord of Kailas scattered the ranks of non aryans and reduced their defensive fortifications by terrific explosions closely resembling the one of the 'Atom Bombs, as seen at Hiroshima'.

Again on page 113, he says that Agastya presented Rama with two quivers 'that carried an *inexhaustible stock of arrows*' (italics ours). Is this not a miracle. He speaks of armoured cars, and several other things, too numerous to be mentioned, beliefs in which would fail to carry conviction to the modern mind.

To say these things, does not take away from the value of the book. Here is an honest attempt to interpret Ramayana from a rational standpoint. With the burning zeal of a prophet he proclaims, that moral laws govern the rise and fall of nations and he challenges the modern people to realize it.

T. L. Vaswani: *A Pilgrim of the Little Way*. (Poona: Gita Publishing House, 1957.)

This is pamphlet No. 29 of the East and West series published by T. L. Vaswani. It is stated that the 'East and West' series 'seeks to spread the message of saints and sages the prophets and rishis of Humanity'. The author believes that these great teachers have appeared in all ages and have sanctified the world. He also feels that he has a mission

now. Says he 'For years together has my lonely heart cried: "Build ye a Bridge of Brotherhood between East and West".' His conviction is that politics being impersonal cannot make history and he claims 'not impersonal forces but persons make history'.

'The world suffers today from "separateness". Unity is the great need of the modern world. Much of the failure of modern life is due to its absorption in the transient, its forgetfulness of the One Life in all'. A vision of 'Unity' was the inspiration of the culture centres of India in the long ago. They were called *asramas* (page 2). In this passage, and in the whole book, he clearly points out that his basic theological doctrine is pantheism. One item of the author's blue print for the building of bridges between the East and West is the *asrama*. The asrama in ancient India was the centre of education. It was quite different from modern universities in the sense that the student became a part of the family of the teacher and lived with him and did all the household chores for him. So, the *asrama* made persons. In these *asramas*, many poor lads came under the influence of these asrama teachers' great personalities.

The rest of the book is an illustration of this point from one of the most popular Hindu religious stories—the story of poor Kuchela, the classmate of King Krishna. However, the point of the interest is not in its content; for, there is nothing notably new in its teachings. The author professes what one might call Neo-Hinduism or liberal Hinduism, and affirms that all religions are good. So, he pleads for toleration towards and co-operation with other religions. The noteworthy point is, this is a new type of literature. It tries to take what in South India is called a Kaletchepam and put it in black and white by printing it. The time honoured way of a Kaletchepam is to take a religious story and explain it by reading, reciting, dramatising, story telling, singing, praying, sermonizing, catechizing, moralizing and some how appealing to the heart of his hearers. Now this is exactly what the author has done. If one reads the book aloud, singing where there are poems (e.g., pp. 4, 15, 49), catechizing where there are catechisms (e.g., pp. 17–19), dramatising where there are dramas (e.g., pp. 40–47), telling stories (e.g., pp. 12-15) as stories are told, this would be a good instance of *Kaletchepam*. Usually the time taken for a Kaletchepam is about two hours. It would take approximately that long to read this book aloud to a congregation.

R. D. IMMANUEL

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